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... NOTES ON ...

MEDIAEVAL . . .

. PHILOSOPHY.

Alexander Thomas
FROM PROF. ORMOND'S LECTURES.
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SCHOLASTICISM.

THE ORIGIN OF SCHOLASTICISM.

1. *Relation between Philosophy and Theology.* There was no separation in Patristic Period; the philosophers were theologians. But in Scholastic period, philosophy had an independent existence, and was a sort of apologetic for the accepted dogmas of the church.

2. *Schools in which Scholars arose and flourished* were monasteries, schools of Charles the Great, and his palatial university where Alequin taught. Course was trivium and quadrivium.

3. *Origin of the Scholastic Problem.* PORPHYRY, a Neo-Platonist (232-304 A. D.), who emphasized Aristotle, propounded it. His "Eisagoge" was an introduction to logic of Aristotle and deals with the five predicables: genus, species, differentia property and accident. He asks three questions: (1) Do genera and species, the so-called universals, exist objectively or not? (2) If so, are they material or immaterial? (3) Do they exist apart from individual objects of perception, or only in and with them? He attempts no answer, but they were the groundwork of later philosophical activity.

BOETHIUS (470-526), a Roman senator and a scholar. Is claimed by both Pagans and Christians. He translated "Eisagoge" into Latin and wrote some independent treatises on logic. His "Consolations of Phil." was a noble product of pagan times.

Special problem of Scholasticism was the nature of the *universal* and its relation to individual experiences. Are genera and species forms of the mind, or something real and objective? Two views: (1) *Realism.* (a) *Platonic. Universalia ante rem.* Universal here identified with the idea in which the individual participates. (b) *Aristotelian. Universalia in re.* The independent reality of universals is denied; they exist in the individual, not apart from it. (2) *Nominalism, or Universalia post rem.* Here the universal is (a) a mere name, or (b) a concept or notion.

JOHANNES SCOTUS ERIGENA (800-877), a native of Britain.

Neo-Platonist and Christian Pantheist, the father of Mysticism and Scholasticism. With Aristotle, he classes Being under four categories: (1) Uncreated-creating—this is God as first cause. (2) Created-creating—the Platonic idea. (3) Created-uncreating, or phenomenal world. (4) Uncreating-uncreated: God as the end of all things. He distinguished positive from negative Theology. In positive Theology, ordinary predicates are applied to God; in negative theology, the same predicates in their ordinary sense are denied of Him. The negative theology is highest, and God transcends human conceptions. He taught that things are an emanation from the Divine essence; that God is universal—thus Pantheistic. He touches Scholasticism at two points: (1) He suggests that revelation might be explained and defended by Philosophy—a pregnant suggestion. (2) His Realistic theory of Universals. He opposes the dialectic followers of Aristotle, who held *Universalia in re*. God is the universal, absolute essence, and man is manifestation of it. The real beginning of Scholasticism occurred a century later. Scotus had no immediate followers, and an interregnum followed.

Causes of Interregnum. (a) After the death of Charles the Great, anarchy and disruption ensued, accompanied by (b) a revolt between ecclesiastical and civil powers. (c) Saracen invasions into Italy. (d) Norman incursions in north. Development began with crowning of Otto in 962—a turning point in European history from which it becomes continuous thus giving grounds for this intellectual development. Several special causes of development: (1) Secular: Feudal institutions were developed, bringing on a settled social order. (2) Rise of modern State. (3) Ecclesiastical condition—Papal power established, chaos being thus impossible. (4) Crusades, developing a European consciousness.

PERIODS OF SCHOLASTICISM. 1st. *Early Schol.* (962–1200.) 2nd. *Arabian Revival*, (1200.) 3rd. *Later Schol.*

1st. EARLY SCHOLASTICISM Four stages. A. *Period of beginnings.* B. *Rise of Nominalism.* C. *Period of controversy, Realism vs Nominalism* D. *Close of the movement.*

A. *Period of Beginning.* This was a revival of the dialectics of Aristotle. Period, in a sense, is independent, and is only vitally connected at its close. Was closely related to the system of schools of the times.

GERBERT (Pope Sylvester II.) (died about 1003) was the first representative. Educated in France. Influenced by Arabs in Spain. He was the great patron and teacher of learning; his influence was a general educational one.

BERANGER OF TOURS [999-1088], a great dialectician. He violated the neutrality of intellectual and ecclesiastical power, and criticised the doctrine of transubstantiation of Christ's body. He was refuted and compelled to recant. The period closes with him.

B. *Rise of Nominalism*, the doctrine that the universal is a subjective abstraction and not an objective thing. The movement was one of attack and criticism on ecclesiastical doctrines. The Nominalists regarded themselves as the true dialecticians and Aristotelians of the day.

ROSCELLINUS [1050-1121]. Anselm calls him an *extreme* Nominalist, holding the universal to be a mere *name*. Roscellinus asserts that individuals alone exist; universals are reached by applying a common term. That, since only individuals exist in reality, the so-called Trinity is three individual substances; that is, three separate Gods. Though forced to recant, he still preached Nominalism. He was a typical Nominalist.

C. *Period of Controversy: Realism vs. Nominalism*. Realism—the orthodox doctrine—was a reaction against the heterodox tendency of dialectical movement. First representative was—

ANSELM OF CANTERBURY [1030-1109]. A consummate thinker and fine type of Christian. His works are "Monologium" and "Proslogium." His philosophy is subordinate to theology.

Doctrines. [1] *Principle of Knowledge*. His motto, "*Credo ut intelligam*," makes faith the foundation of knowledge. Denial of this leads to skepticism.

[2] *His Realism*, or Theory of Universals. He espouses Platonic theory of *universalia ante rem*: thus goodness, justice etc., exist independent of the individual.

[3] *Ontological Proof* of God's existence. Presuppositions of the proof are [1] his realistic doctrine of the universals; [2] Theistic conception that God and the highest universal are identical. God is that than which nothing higher can be conceived. This conception exists in the mind, but not in the mind alone, else we could conceive something still greater

which would exist in both mind and external reality. Therefore the greatest must exist at the same time in both intellect and reality. God, therefore, is not simply conceived by us; he also really exists. [This idea of God as highest universal verges on Pantheism.] Admitting that the real is the universal, the proof stands. DesCartes re-states and accepts it. Kant criticizes it, and Hegel regarded it absolutely conclusive.

WILLIAM OF CHAMPEAUX (1070-1121). A celebrated teacher of his time. His first position was one of uncompromising Realism, following Anselm. Abelard forced him to modify his position.

ABELARD (1070-1142). The greatest teacher of his times, arousing great interest in learning. A philosopher rather than an Ecclesiast.—*Doctrines*.

(1) *Rationalistic motto*, “*Intelligo ut credam*,” makes knowledge the basis of faith, the opposite of Anselm’s position.

(2) *Relation to Theology*, or Orthodoxy. Does not oppose, but defends the doctrines of the Church. Difficulty arose from his rationalistic *method*, which was suspected of danger.

(3) *Ethics*. He endeavors to found it on a natural basis—our moral consciousness. Freedom of the will is a condition of both good and evil. All sin is therefore voluntary. Morality is subjective intention, not outward action. The Supreme Good is Love of God.

(4) *Theory of Universals*. He holds a mediating position, accepting neither extreme Realism nor Nominalism. The universal is a *notion* not a name. His rationalistic spirit brought him into conflict with ecclesiastical authority. Bernard of Clairvaux, made accusation against him, compelling him to recant. He closes the controversy between Realism and Nominalism.

D. CLOSE OF MOVEMENT. Chief characteristic is the divorce effected between the dialectical movement and theology proper. **PETER LOMBARD** and **JOHN OF SALISBURY** (1120-1160,) are the representatives of the closing movement. Lombard’s “Sentences” is a summary of the period, thus acknowledging close of Early Scholasticism. John of S. was unfriendly to dialectic movement and represents a tendency to introduce new subjects of learning

Prominent features of Period. (1) The material at disposal

of Scholastics was very meagre; being mainly native intelligence. Though their stimulus was in Aristotle and Plato, the Greek language was unknown. (2) Struggle between Papacy and Empire. Outcome was firm establishment of Papacy—a necessary condition for the ensuing Arabian period. (3) Educational Development of the times, as in the rise of schools, which was aided by the Papic struggle, and in the new learning brought by invading Saracens. The revival of Imperialism started the study of Roman Law. John of Salisbury instigated the study of classics.

2d. ARABIAN REVIVAL. *Causes.* (1) *Internal.* Early Scholastic movement was exhausted. (2) *External.* Revival of former Arabian philosophy and science.

The Arabian Philosophy, closely connected with Moham-medism. It has two main sources: (1) Persian Dynast replaced by the Arabian, thus bringing great freedom of thought. (2) In the Persian schools the Arabs came into contact with Greek culture brought thither by Nestorians.

A. *Early Movement* (850-1100.) Was much richer than Scholasticism, having more complete access to Plato and Aristotle. The Arabian mind could appropriate and assimilate, but not originate. The Philosophy, at first eclectic, was purified in its development, Aristotle becoming predominant. ALKENDI (died 870) began the phil. movement. ALFABARI (died 950) continued it. Highest point reached in AVICENNA (980-1038,) whose development of Aristotle surpasses that of European development. With ALGAZEL (1059-1111) the movement closes. He represents a theological reaction against philosophy, but of little influence. Movement closes through ascendance of Turks, who destroyed intellectual freedom.

B. *Later or Moorish movement.* The Jews first took up the movement. *Solomon Ben Gebriol* (1020-1080) dominated by Neo-Platonism. His works had no effect. Spanish Arabian movement proper begins with:

IBN BADJA (Avempace, died 1130.) Dominated by Platonism

IBN TOPHAIL (Abubacer, died 1185), physician and astronomer, follows Aristotle's idea of gradual development—nature through man to God. AVERROES (1126-1198), the greatest thinker of the period. He completely mastered Aristotle, and revered him. His central doctrine is an abstract or

universal reason which is the uniting principal of the intelligent and personal elements in the individual—a pantheistic conception. He adopts Aristotle's *active* and *passive* reason. There is no personal immortality. Soul is a developing intelligence. *Theory of Universals*. He adopts views of Avicenna and practically settles the matter of Universals. He draws a distinction between logical and metaphysical universals. The logical genus is subjective as a product of generalization and abstraction. Back of this, however, rests the metaphysical universal. He thus unites *Universalia ante rem* and *Universalia in re*. *Universalia post rem* is the logical and subjective conception.

The movement declined for two reasons: (1) Internal. Arabian mind had reached its limit. (2) External. Downfall of Moorish power in Spain.

3d. LATER SCHOLASTICISM. *Conditions at opening of movement*. (1) *Political*. Struggle between papacy and Empire was continued on till 13th century, thus explaining the unorganized condition of things, and the great freedom enjoyed. (2) *Intellectual*. There was a stimulus from Arabian movement, both in science and philosophy. Centres of learning grew apace; Arabic translations led to study of Greek originals, and provoked new translations from originals.

PHASES. A. *Period of Proscription*; an antagonism between phil. and theology. *David of Dinant*, its first representative (Died 1209). Certain pantheistic and rationalistic tendencies asserted themselves and the movement as a whole was proscribed. Then followed—

B. *Period of Absorption*. The ecclesiastics (educators) now try to assimilate the learning by gaining control of the sources of culture. The Franciscans and the Dominicans were leaders—pushing their way into universities as teachers. ALEXANDER of Hales (d. 1245), of Franciscan order, made a serious effort to master the new culture and harmonize it with theology. He defends the immortality of soul and denies the eternity of the world. Employs Aristotelian dialectic to defend theology. BONIVENTURA (1141-1174) also a Franciscan: very pious, and somewhat mystical, a skillful dialectician and profound philosopher. He taught the relation of phil. and theology; asserting no antagonism between them; but that phil. is servant to theology. The two sources of knowledge

are (1) *lumen inferius*—that of nature and phil. (2) *Lumen superius*—from the Bible.

C. *Golden Age of Scholasticism.* ALBERT THE GREAT (1193-1280). A Dominican of encyclopedic knowledge; a great teacher: diligent student of Aristotle, and influenced by Avicenna. The greatest single intellectual force of his time. *His System* treats of (1) logic, (2) phil., and (3) theology. (1) He regards *Logic* as introductory and preparatory to philosophy; and divides it into Definition and Proof. Under *Definition* he deals with the theory of universals like Avicenna. Un. ante rem is the conception in the mind of God, and underlies the thing itself—is pre-existent. Un. in re is then the form represented through the material, and Un. post rem, is the spectator's conception—constructed by abstraction and generalization. This synthesis of logical and metaphysical universals holds through the period. *Proof*: He distinguishes between demonstrable truth (whose organs are *sensus*, *opinio*, and *scientia*) and undemonstrable. Between *Intellectus* (which gives us first principles) and *scientia* (discursive faculty) he introduces *inventio* as a connecting medium. *Intellectus*, *inventio*, *Scientia*, *Opinio*, *Sensus* are his logical powers, from highest to lowest. (2) *Phil.* is (a) theoretical and (b) practical. (a) Theoretical phil. embraces physics, math. and metaphysics, corresponding to sense, imagination and reason. *Physics* embraces psychology, in which he closely follows Aristotle. Asserts personal immortality of soul, which, created with the body, is both sensible and rational. Intellect is theoretical, giving truth; and practical, giving good and practical ideas. Conscience is a union of the theoretical and practical intellect. Will is a faculty of desire, and so is independent of intellect. He denies influence of motives; reason apprehends, but the will chooses the good. Man is free to choose good or evil, and so is responsible. *Math.* mediates between the world of sense and of ideas. In *Metaphysics* he discusses different theories, adopting the peripatetic views of Aristotle. (b) Practical Phil.—discusses Monastics and Ethics. In Ethics, freedom of will is central. (3) Theology. He comments on Scriptures and Lombard's "Sentences." Makes an epoch-making distinction between *revealed* and *rational* theology. Doctrine of Trinity, &c., are revealed, and above reason. Rational

theol. is same as natural, centering around Idea of God. Albertus strove for unification of phil. and theol.; he was largely successful.

THOMAS AQUINAS (1227-1274). A Dominican, and close friend of Albert, under whom he studied. He stands at the apex of Schol. movement. Devoted a high logical genius, and speculative power to the unification of Phil. and Theol. Like Albertus, he distinguishes between rational and revealed theology; revealed being what the human mind can grasp but not discover; rational being all doctrines about God that are rationally explainable. Phil. is to be assimilated by Theol., which furnishes the material, while Phil. gives systematic form. Chief works are "Summa Philosophica," "Summa Theologica," and commentaries on Aristotle, whence his system:

A. Theology (=rational theol.) I. *Existence of God.* God is pure actuality—not potentiality. It is the essence of God to exist. "God is" asserts no truth, for the idea of God implies His existence. There is no need of proof of God. Thomas proves rather *what* God is than *that* He is, by showing that (a) there must be a first unmoved principle of motion; (b) there cannot be an infinite series of second causes, and therefore there must be a first cause; (c) dependence of the contingent on the necessary; (d) a series of imperfections must rise towards a perfection, (e) an intelligent reason underlies all the instinctive actions of animals. These proofs he calls *a posteriori*, as distinct from Anselm's *a priori*.

II. *God's relation to world* (a) *as efficient cause.* God created the world. Rejects doctrine of emanation, and of Platonic Ideas in so far as these exist apart from God. The world created represents the best possible world, though essentially imperfect. The only approximation to infinity in the world is its infinite multiplicity of parts. The world prior to its creation was conceived in the mind of God—*universalia ante rem.* *Order of Creation and Grades of Being* (1) Pure intelligence, spirit *sans* body. (2) Intelligence and matter—soul and body. (3) Material things. (a) *Principle of Individuation* in the world is matter. A thing is individuated when it has a substrate of matter limited in space and time. (b) *As final cause.* God is the end of all things; evil is essentially negative—a phase in the struggle toward God.

Thomas is an out-and-out optimist. *Divine Gov't of World* does not interfere with second causes—a sphere for natural law, for accident, and free will : A place also for prayer and miracles—are not contrary to nature : phenomena in harmony with nature, but not produced by nature. Nature according to fixed laws.

Rational beings are governed by *ends*. Law in this rational sphere is contained in the formula "Love God, and thy neighbor as thyself." Law is the revealed command of reason from God : (a) *lex naturalis*—is the Divine will made manifest in human consciousness : the basis of human law. (b) no conflict between *lex naturalis* and positive law—the latter subordinate. *Right* is intrinsic : Justice consists in giving everyone his due. *Freedom* of choice, but limited power of realizing the choice.

B. *Anthropology*. Accepts Aristotle's division of soul into vegetative, animal and rational parts, but, according to Thomas the two former are embraced in the rational soul. Hence immorality attaches to the soul as a unitary concrete reality. Immortality is proved (a) by power to cognize universals (b) by immateriality of soul. In *Theory of Knowledge* he is an empiricist—rejects innate ideas. God is known only a posteriori, i. e. from evidence.

C. *Ethics* : (1) Practical, (2) Theoretical, or dianoetic (Aristotle's division). Adds (3) Theological : Faith, Hope, Charity. Will is free in choice of ends, but not in their realization—needs divine assistance. *Summum Bonum* is happiness, which for Thomas is the vision of the Ideal essence

D. *Politics* : The State is unified by the subjection of individuals to a chief. Aim of State is highest good of individual ; realized only in the church, hence State is in some regards subordinate to church.

THE SPIRIT OF MEDIEVALISM was exhibited in 1. *Intellectual Consciousness* of the period. Its central problem was the relation of Theology and Phil. (faith and knowledge) with a general subordination to faith. 2. *Political Consciousness*. Augustine sought to entirely supplant the civil order by an ecclesiastical one. Scholasticism modified this position, affirming that a civil order subordinate to ecclesiastical must be recognized. 3. *Conception of nature*, which was that of fallen nature, with grace as its opposite. The world is mere-

ly a theatre, for the conflict of good and evil.

4. *Relation of Scholasticism to the other elements of culture.* (1) To Jurisprudence: at first opposition; later it was adopted. (2) Classicism and Humanism conflict with the monastic institutions, and their one-sided ideas of man's spiritual growth. (3) Scientific movement; was watched with suspicion and restrained.

GENERAL CHARACTER OF 13TH CENTURY. Not one of darkness and stagnation but of activity and fruitfulness. The papacy was triumphant. *Socially.* Free cities arose: *Intellectually.* Golden age of Scholasticism. Rise of science, art, humanism, development of architecture, etc., ensuing.

REVIVAL OF NOMINALISM. JOHN DUNS SCOTUS (1274-1308). A rival and critic of Aquinas; of Irish extraction; and of Franciscan order. Not a nominalist so much as a realist with critical tendencies. 1. *Theory of Universals* agrees with Avicenna. His theory of knowledge emphasizes the empirical and realistic side. 2. *Theology.* Sympathized with Scholasticism, but repudiated apriori proof of God: says only worthy proof is *aposteriori*. Creation is to be distinguished from preservation. 3. *Ethics* is based on free will—a will independent of motives. Right and wrong is a matter of divine command. There is no rational against revealed theology; all dogmas are to be received on authority, not on rational grounds. Scotus, historically, represents a disintegrating criticism.

WM OF OCCAM. (—1347). A great logician, rejecting current theory of universals. *Points.* 1. *Critical Maxim*, known as Occam's razor, is simplicity, which avoids multiplication of causes, etc. It opposes occult causes and substances, and fanciful distinctions. *Theory of Universals.* Distinguishes between first and second intentions; the first apply to objects (percepts), the second to thoughts (concepts). Universals are the products of our mental processes—second intentions. He is not strictly a nominalist, his universal being a conception rather than a name. 3. Phil., or reason, has nothing to do with Theology, which is of authority and faith. His negative and critical tendencies helped on the downfall of Schol'm.

MYSTICISM. *Opposition between Mystical and Scholastic Tendencies.* *Schol.* tended to reduce truth to dogma, as Lombard's

“Sentences.” *Mysticism* sacrificed form for the living spirit. A combination is the ideal condition. *Origin of Mysticism*, India its starting place, being embodied in her religions. It appeared in the West toward close of Pagan thought. Plotinus was a mystic. Real founder is *Pseudo Dionysius* of 6th century, with whom God was approachable only through negative predicates. His “*Theologica Mystica*” was textbook of Mysticism. *Maximus the Confessor* held same view. *J. Scotus Erigena* founds his mystical views on “*Theologica Mystica*.” Introduced Mys'm into Christianity.

Two Aspects of Medieval Mysticism 1st *Internal*:—represented by great line of thinkers as *Anselm*, *Bernard of Clervaux*, *Victorenes* including *Hugo*; and *Bonaventura*. Later, Mys'm acted as a disintegrating force. 2nd. *External*:—a Germanic movement of 13th century, opposing formalism in religion. Two forms (a) *Practical*: an evangelical movement—*John Fowler* its greatest representative. (b) *Speculative*: forming religious societies; was closely allied to monasticism. Its home was the Netherlands. *Thomas a Kempis*, a strong leader; his “*Imitations of Christ*” a great devotional work.

MEISTER ECKHART (1260 1329) was greatest exponent of speculative mys'm. A Neo-Platonist, Christian and Mystic. He wished to defend faith rather than the Church. The will is subordinate to knowing faculty. In his work “*German Theology*,” published by *Luther*, his views are defined in a more conservative spirit.

Historical Relations of Medieval Mysticism. 1st to Ecclesiasticism. Mys'm asserts individual's freedom, as against restrictions of authority. 2nd to Reformation. There was the same tendency toward individual freedom. 3 To Modern Phil. Through *Jacob Boehme* of 15th century it influenced the whole transcendental movement.

THREE MINOR REPRESENTATIVES OF SCHOLASTICISM. **RAYMOND LULLY.** Born in Majorica, in Mediterranean, 1235. Early dissolute life was changed by conversion. Murdered 1315 by Mohammedans. He aimed (1) to convert the Moslems through the influence of Phil., spending a most active life in this purpose. (2) To invent a method, or instrument, of universal demonstration—whence resulted his “*Ars Demonstrativa*,” it failed of its end. *Ueberweg* denounces it, but *Erdman* respects it. *Raymond* represented

(1) the formalism of his time; his whole life being along lines of logical skill. (2) reaction from orthodox logical methods.

ROGER BACON (1214-1292). An Englishman; Educated in Oxford and Paris; taking degrees in Medicine, Law and Theology. Became a Franciscan monk. His three great works are *Opus Majus*, *Opus Minus* and *Opus Tertius*. *Opus Majus*, in seven books, recognizes importance of experimental science in Phil.—Book (1) Errors arise from custom, mere opinion, &c. (2) Theology and Phil. should be in harmony; Theology showing the end, Phil. the means. (3) A plea for study of languages. (4) Plea for math. and kindred sciences. (5) Discusses vision—psychologically and physically. (6) Experimental science. (7) Morals. Bacon represents the prevalent thirst for new knowledge. His work is a revolt of science against mediaeval restrictions.

DANTE (1275-1321). A poet of Ghibelline faction. Studied in Paris and Bologna. His works are "Vita Nuova," "De Monarchia" and "Divine Comedy." In these he presents a vivid picture of Mediaevalism. *Divine Comedy* may be viewed as a drama (1) of personal experience (2) of the universe (3) or an embodiment of conception of times. In it Virgil represents man's unaided reason; Statius stands for reason enlightened by grace; Beatrice for pure revelation. Reason thus yields to Revelation. His *Theology* is concretely woven into the poem; he follows Thomas. *His Politics* is a modified Thomastic view. Regards the civil as coordinate with ecclesiastical power. His political ideal is a coalescence of the two, with each supreme in its own sphere.

Some Later Scholasticists: RAYMOND OF SABUNDI (1436, about.) Noted for (1) being founder of Natural Theology. (2) His efforts to reunite Phil. and Theology. NICHOLAS OF CUSA (1401-1464). Important as a connecting link between middle ages and modern era; belonging more properly to latter—which see.

Fall of Scholasticism. Causes: I. *Internal.* (1) Internal Dialectic of system. Schol. rested on convention uniting Theol. and Phil. as content and form, now their opposition came out, and the system was no longer possible. (2) Disintegrating Influence of Mysticism. (3) Political. The

convention between politics and ecclesiastical power gave way. II. *External*: In their latter stages, more important than the internal. (1) Revival of learning—especially the classics. The Greek scholars, banished from Constantinople at its fall (1453), spread over Italy, France, Germany. (2) Impulse (Arabian) for Scientific Study. Schol. neglected science, which thus had to struggle alone. (3) Progress of Inventions and Discoveries. Mariner's compass, gunpowder, printing press; followed by discoveries of Columbus, Magellan, etc. (4) Religious Reformation. At first a protest against abuses, tyranny, and withholding of Bible. As religious system was entrenched behind Aristotle, Reformers acquired a philosophic aim.

Estimate of Scholasticism. Mediaeval intolerance and modern contempt show that old is always intolerant to new, and new unjust to old. We now see middle ages were *not* Dark ages. Schol. was best possibility at the time, and should be judged from mediaeval standpoint. It became an incubus only after it had served its purpose. It could be justly opposed now, but not then.

NEW ERA OF PHILOSOPHY. Its pioneers were 1. NICHOLAS OF CUSA. Disgusted with law, he took up preaching. (1) *Human Knowledge*. Has four stages: (a) Sense, with imagination; (b) ratio, or understanding; (c) speculative reason (intellectus); (d) Intuition—the highest of all—where soul is united with God. (2) *God's Relation to the world*. A conflict between dualistic and pantheistic conceptions, with latter predominant. This world is an evolution and development. Nicholas represents modern era: (1) In freedom of speculation. (2) In Naturalistic and Pantheistic tendencies. (3) In conception of Evolution. (4) In method. 2. PARACELSUS. Advanced medical science. Advocated inductive study of nature. 3. *Copernicius* (1473–1543). Student of Astron., Math. and Medicine. 4. *Galileo* (1564–1641). Through telescope realized conceptions of Copernician theory. Founded Mechanics.

Independent Philosophizing was done by 1. *Telesius* (1508–1488) His theory of knowledge largely empirical. Nature is to be explained from *itself*. His work is independent thinking. 2. *Campanella* (1598–1639). He rebelled against tradition and authority of Aristotle. Advocates direct study

of nature. Distinguishes between faith (which gives theology) and knowledge (which gives philosophy). Anticipates Descartes in posing selfconsciousness. 3. *Bruno* (1548-1600) an extreme champion of free thought against Mediaevalism. Became a Naturalistic Pantheist. Denies creation, substituting emanation for it; God is immanent force. Is influenced by Neo-Platonic Conceptions.

Independent Theologizing was done by 1. *Luther*, 2. *Mel-ancthon*, and 3. *Calvin*.

Apostle of New Era was FRANCIS BACON (1561-1626). Studied at Cambridge; became disgusted with Schol. He aims at (1) *Reorganization of the Sciences*. For the old speculative system, he would substitute a practical one; using induction instead of deduction, for truth can't be presupposed to be discovered. (2) *The Development of New Method of Philosophy*. In his "Advancement of Learning," he classifies mind into memory, imagination and reason, corresponding to History, Poetry and Philosophy. Causes are divided (Aristotle) into material, efficient, formal, final. Last two belonging to metaphysics. First two are made basis of his Natural Philosophy, in which we have, 1st, *Prima Philosophia*: a scientific logic to investigate the underlying concepts of science. 2d, Science proper—dealing mainly in classification. 3d, Physics. 4th, Metaphysics—the capstone. In his "Novum Organum" he develops his doctrine of method. Says investigation must come free from presuppositions and and prejudices. Four main errors to be avoided: *Idola tribus*, substitution of final for efficient cause. *Idola caveae*, personal bias. *Idola fori*, mistakes from language. *Idola theatri*, resting too much on authority and tradition. *His Method*: (1) Preliminary steps are tabulation of facts and an eliminating process. (2) Discovery of law from facts: getting (a) minor axioms, (b) middle axioms, (c) major axioms.

Merits and Defects. 1. *Defects*. (a) Too mechanical in his induction. (b) Repudiates use of hypotheses. (c) Doesn't properly appreciate services offered by math. 2. *Merits*. Embodied (a) free spirit of era for investigation, (b) content of new phil.: deserting tradition, etc.; (c) method is modern spirit of induction.

Emancipation of 16th and 17th Centuries. Religious Reformation wrought liberation of Theology, yielding new

theological works, e. g., Calvin's "Institutes." Chief liberation was a political one; not of individuals, but of individual thought. Jesuit reaction had tended to re-establish old order, but failed. Chief representatives of liberation movement are: *Machiavelli* (1469-1527), aiming to free civil from eccl. order, then to develop resources of state. *Bodin* (1530-1597) preaching religious tolerance. First to broach natural law. *Gentiles* (1541-1611) continues in Bodin's course. *Grotius* (1583-1645). First great modern thinker. Laid foundations of natural Jurisprudence and Natural law. "Jus Naturale" comes from necessity of man's nature. "Jus Civile" arises by positive enactment. Grotius emphasized that basis of state is humanistic, not eccl., tho' resting *ultimately* on Divine will, here Hobbs wavered.

Thomas Hobbes (1488-1679) lived at time of Eng. rev., with which (especially restoration) his life work was connected. Noted chiefly as a practical thinker. Defines Phil. as "knowledge of effects from causes, and causes from effects, by means of legitimate rational inference." His method is mainly analytical and mathematical. His Phil. deals with matter. Tho' admitting existence of spirit he ignores it largely. There are *two kinds of Bodies*: 1. Natural found in nature. 2. Civil, formed by man. 1. *Natural*, dealt with under (a) *Philosophia Prima*—the attempt to define fundamental conceptions of Phil., as space, time, etc. (b) *Physics*—explains phenomena by using tentative hypotheses and testing them. (c) *Anthropology*: two parts. (1) Theoretical, treating of sensation. Sensation is an organ's reaction on an object; next follows conception; memory is the persistence of these; experience is the sum of memories. The Universal is a human construction. Knowledge is of propositions, not of objects. (2) Practical. *Pleasure and pain its basis*; pain arouses aversion; pleasure, appetite. This alternation of desires is deliberation. Will is the last act in process of alternation. Therefore, no free will. We are free to *act* only, not to choose. Highest good is self-preservation; greatest evil, death. Whence self-preservation is supreme law of nature, on which 2. *Civil* Body rests. Man is naturally anti-social, but compromise is necessary; whence the state, which is a social contract. Contract once made is irrevocable. State's control is all-comprehensive: religion,

learning, etc. As a logical necessity it became despotism. Hobbes was favorably related to his times as founder of English Jurisprudence; unfavorably as a political thinker, representing wrong tendency, i. e., despotism, as in restoration. He *completed*, however, the *political emancipation*, placing civil orders on natural basis.

SUMMARY.

Three periods of early modern thought:—(a) Period prior to appearance of Christ—characterized by 1. Political and social dominance of Rome.

2. General diffusion of Greek thought.
3. Judaism had become an element of universal culture.
4. Orientalism.

Resulting modes of culture: 1. Græco-Roman—Skeptical theory of knowledge—Greek ethics. 2. Jewish and Platonic—Philo.

(b) Period before Barbarian influx. Patristic Culture, absorption by religion of Greek thought.

(c) Period after Barbarian influx—

1. Early Period—that of beginning—stimulated by Arabian movement, and by political discussion.

2. Later Period.

(1) of Proscription—Church opposed to philosophical movement.

(2) Church absorbs phil. movement.

(3) Golden Period—complete harmony of phil. and religion.

Downfall of Mediævalism due to general progress of thought.

